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**Thanksgiving - Sermon**

Preach'd at

*Foots - Cray* in **K E N T,**

*June* the 27th, 1706.

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Jame the 2<sup>d</sup> 1706.



A

# Thanksgiving-Sermon

Preach'd at

*Foots - Cray in K E N T,*

*June the 27th, 1706.*

For a Signal and Glorious VICTORY in  
*BRABANT*, over the *FRENCH* Ar-  
my, Obtain'd by Her Majesties Arms, in  
Conjunction with those of the Allies, and  
for the Surprizing and Strange Progress of  
the Confederates ever since.

As also for the continued Successes of the  
Forces of Her Majesty, and Her Allies, in  
*SPAIN*.

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By *J<sup>o</sup> W.* Rector of the said Parish. *K*  
*Hittel*

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*L O N D O N :*

Printed for *Math. Crouch*, at the Bell over against  
*Grocers-Alley* in the *Poultry*, near *Cheapside*. 1706.



# Thanksgiving-Sermon

Preached at

Twiss - Gray in K E N T

From the 27th 1706

For a Signal and Glorious VICTORY in  
BATTLE of the FRENCH AR-  
my, Obtaining Her Majesties Arms, in  
Conjunction with the Allies, and  
for the happy and strange Progress of  
the Confederates ever since.



Also for the continued Success of the  
Forces of Her Majesty, and Her Allies, in  
SPAIN.

By W. W. Rector of the said Parish.

L O N D O N :

Printed for John Green, at the Bell over against  
Green's Alley in the Parish, near Chancery Lane 1706.



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# Thanksgiving - Sermon, &c.

Preach'd June the 27th, 1706.

ISAIAH 33. 22.

*For the Lord is our Judge, The Lord is our Law-giver, The Lord is our King, He will save us.*

**T**H ESE Words are part of a Discourse of the Prophet *Isaiah*, whose Lips (in a more peculiar manner) were Sanctified to the Service of Heaven, being touch'd with a Coal from the Altar, by one of the Seraphims, the highest Order of the Celestial Hierarchy. The whole Sermon is a Manifesto, or Publick Declaration of the watchful Eye of Providence, over the Heritage of the Lord continually; tho' he seem to Human Judgment sometime to forget them, and permit 'em to be minish'd and brought low through Oppression, Affliction, and Sorrow: And of God's pouring Contempt upon their proud designing Enemies; Yea, of their utter Subversion and Destruction, in due time. They refer questionless rather to *Sennacherib* [than *Nebuchadnezzar*] the Great and Terrible King of *Assyria*, who

for

for a while carried all before him ; *laid waste all the Nations* and their Countries, and at last in the Pride of his heart, threatneth the Children of the most High, after a most fearful manner, that he'd make 'em eat their own Dung, and drink their own Piss, with his mighty Hosts, who with the soles of their Feet dried up all the Rivers of *the Besieged Places*, if they did not presently comply with his Despotic Humour. The Supream Manager of all things soon gave his Church an encouraging Answer, that he'd stand by 'em, and spoil their daring incroaching Enemies, before they were well aware. I do not remember, that ever I Read, either in Sacred or Prophane History, such a Signal Instance of *the Hand of our God upon his People for good, that seek him ; and of his Power and Wrath, against all them that forsake him*, and rely upon their own Strength, as this famous One, concerning Sennacherib and Hezekiah. No doubt but Sennacherib thought himself to be the Greatest Monarch upon Earth ; and accordingly boasted of the Multitude of his Chariots and mighty Preparations ; His Counsel and Strength for War : Conceited he was able to Vie even with Heaven it self ; when for ought I know, 'twas one of the least in the Kingdom of God, that disappointed him, and laid his Army low enough in a Night's time ; so that he was made to change his Note, and steal away home into his own Country. Nay, in so peculiar and visible a manner, did the Lord of Hosts Imprint his Fingers upon him, put his hook in his Nostrils, and check him in his full Career, that the very Heathens minded it, and said among themselves, the Lord has done great things for this People. Yea, the Egyptians took notice of his sad untimely End, being Slain with a Sword by his own Sons, as he was at his Heathenish Devotion, and set up his Statue (says Herodotus) in the Temple of Vulcan, with  
this

this Inscription, *Let not thy God deceive thee, &c.* Let all that behold me learn to fear God. Hezekiah, a Pious good Prince, no sooner received the Blasphemous Letter from the Great King of *Assyria's* Messengers, but he goes up to the House of the Lord, and consults with him about it, considering well, that he was Higher than the Highest, and Stronger than the Strongest, and so he was Graciously Answered, to his and his Peoples inexpressible Joy; That notwithstanding the Insolent, Unbecoming Blasphemous Words of *Rabshekah*, *Sennacherib's* Servant, (*viz.* Let not thy God deceive thee, &c. And where are all the Gods of the Nations? That the Lord should deliver Jerusalem out of my hand?) he should not come into the City, nor approach so near to't, as to cast a Bank up against it, because the Lord himself would defend and save it. And accordingly, that Night, the Angel of the Lord, went and smote an hundred and fourscore and five thousand in the *Assyrian* Camp; and when they arose early in the morning, behold, they were almost all dead Corpses. A surprizing sight, no doubt, to this Ambitious Blaspheming Monarch.

But now after all this Bustle, and Tumult, and Blood among the *Assyrians*, cast your Eye back upon Zion, and behold what a quiet habitation Jerusalem is: Having a Keeper that never Slumbers nor Sleeps; there the glorious Lord will be unto us a place of broad Rivers and Streams, Delightful and Profitable, wherein shall go no Galley with Oars, neither shall gallant Ships pass thereby; (that is to say) no Enemies should ever be able by the help of Winds and Sails to get up to Jerusalem, to disturb her Peace and Tranquility, tho' they strive never so hard. And if they Attempt, they should pay dearly for it, their Tacklings should be loosed, their Masts broken, and their Sails torn down, and themselves be

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come a Prey, as in the Verse before our Text and after. *For the Lord is our Judge, the Lord, &c.*

Should I this Joyful Day (wherein Heaven has made glad all our Hearts) tell you of another Unjust, Usurping, and Incroaching King, who comes not much behind *Sennacherib*, since he's Vainly, Proudly, and indeed Blasphemously styled by his Court Parasites, *Lewis the Great*, The King of Glory, The *Immortal and Divine Man*, &c. And shew you with all the plainness I can, how his Numerous Armies every where, that have committed such unheard of Hostilities, and made such Havock of the Blood of poor Innocents (particularly in the Principality of *Orange and Germany*) have by the Righteous God's great Blessing upon our Forces with the Confederates, been Vanquished and totally Routed, and his own Royal Regiment begging Quarter. Yea, should I tell you, how he has given those Blood-shedders, their own Blood to drink : As they have done to others, so God hath requited them, for they were worthy : I hope you'll be easie, and hear it with Soul Rejoycing in the Lord, and Magnifying and Adoring our Judge, Lawgiver and King ; and withal, acknowledging faithfully the Great and Glorious Instruments under him, who have done these Wonders for us. But this will find a fitter place afterward, and so I hasten to endeavour to shew you, how *The Lord is our Judge, Lawgiver and King, &c.*

(1.) A *Judge*, to take our Part, right our Wrong, plead our Cause, countenance our Tryal, give sentence for us against the Adversary, and sum up all the Evidences against us, most Favourably and Friendly ; having a special regard to every Tittle that makes for us, and so is wholly and intirely ours. Happy is the Cause that has such a Judge to plead it.

(2) A *Lawgiver*, to Counsel and Direct us in all  
our

our Proceedings and Ways ; so that in him alone the Power of Commanding, and Making Laws to all the World doth absolutely reside : He has Authority and Power to command all his Creatures what he will, and when he will : And he hath Authority and Power to dispence with his Laws, when and where he sees it proper and necessary for his own Glory and his People's good ; so that all our Counsels must needs prosper that are Managed by such a Lawgiver as this.

(3.) A *King*, to Rule and Govern us, to defend us against our Enemies, head our Armies, go forth with our Hosts, encourage them by his Gracious Presence, and give all necessary Orders. A *King*, to discountenance all Vice and Prophaneness in all his Subjects, and to give Marks of Honour and Distinction to all such as are Loyal and Good. A *King*, to stand by his Church and People, and Bless his Anointed, our Gracious Queen. A *King*, once more, to give his Commission to our Great *General and Mighty Man of Valour*, who, I am verily perswaded, has the Blessings of all the Prayers of most, if not all, the Protestants in *Christendom*, for the Glorious Victories, he through the Mercy of the most Highest has Gain'd. For that his Commission (like *Gideon's*) is visibly Stamp'd with God's own Finger, none dare deny that are Modest and Ingenuous. *I am with thee* thou Great Captain General, go in this thy might, and thou shalt save my People, and spoil their Enemies : *Have not I sent thee ?* Oh ! What can we expect more ? Or how should we reasonably conclude less ? Than that he who is *the Lord, our Judge, Lawgiver, and King*, should Save us, Help us and Defend us.

I hope to discharge my Duty to God, both Text and Day, in Discourfing closely of these *Two main* things, and so come to Application.



# *A Thanksgiving Sermon,*

(1.) That the Lord our Judge, Lawgiver and King, is the Supream, and Sole Manager of the World.

(2.) That his Aim or End in the Management of all things is to save his People : Or, give them Victory and all good Success, in his own time Appointed.

*First*, I shall endeavour to make it plainly appear to all Sober People, that the Lord our Judge, Lawgiver, and King, is the Supream and Sole Manager of the World. Need I prove this to a *Christian People*, a Nation that has many Years been Taught Righteousness? When as some of the Wiser Heathens Own'd and Confess'd it : *Socrates, Seneca, Pythagoras, Plato, &c.* Hence, they Prayed to the Gods, before they set about their Business, for Two Reasons : 1. That they might procure the Divine Assistance. 2. That in the Contemplation of that Assistance, they might act Soberly, and in such a manner, as to do nothing unworthy of it. Of this speaketh the Ancient Sybilla, *Κλῆσε δὲ μὲν, &c.*

*Hear me (ye Men) and mark well what I say,  
The King Eternal Reigns and Rules for ay.*

But Oh my Brethren ! So great is the Sottishness and Brutality of some, the Malice and Ill Nature of others, and the *Stupidity and Atheism* of too many among us, thro' the Wiles and Stratagems of a long experienced Devil, who has been a Tempter almost ever since he hath been an Angel (*viz.*) above Five Thousand Years ; that he must be a Stranger in *England*, that knows not these things. So that it may perhaps, be more Useful and Necessary in our Days, to publish the Almighty Power of God in the management of all things than 'twas in former Ages : People at this time, being not over Proud to Admire and take Notice of



of any Remarkable Instances of *Divine Providence*, either in our being saved from the Hands of our Enemies, or gaining the upper hand of them, as we have done. But besides all this, we find in the Sacred History, several Instances of *Vertuous good Men and Women*; Favourites of Heaven, that seem'd (at first) to stagger at the Belief hereof; insomuch that 'twas thought fit to be Proclaimed by the Mouth of an Angel, to that good Old Woman *Sarah*, the Mother of all that do well, who at the first hearing smiled within her self, as impossible, or beyond all Power. Hence says he, *Is any thing too hard for the Lord?* Cannot he who made you and all things, do what he will with you and all things? Is not he capable to Manage every one his Hands have made as he thinks good? Shall we, who are but of Yesterday, and know nothing, dare to Limit an unbounded Power? 'Twas Published to the Holy Virgin her self, the Mother of our Almighty Saviour, upon almost the same Occasion, by the great Favourite *Gabriel*, that stands in the Presence of God, with whom (says he) *Nothing shall be impossible*. He's not like us real Creatures, tied to Means; it's the same thing to the *Elshaddai*, to save with few as many. To the Prophet known of God before he was Conceived, and Sanctified to his Service before he was Born in the World, *Jer. 1. 8. I am with thee*. As if he had said, *O Jeremiah my Servant, didst thou but know, who, and what kind of Person 'tis that speaks to thee! How Great! How Glorious! How All-sufficient a Being for all things! thou wouldst not be so very Childish, as to say to me, thou couldst not speak, being but a Child*. But above all, the Almighty Power of God, or his management of all things, was thought convenient and proper to be made known unto the Familiar Friend of Heaven, even by the thrice Holy Mouth of the *Pantocras* himself: So that afterwards, there was none like *Abram*

in the World : He was the *Original* Pattern of Belief through the whole Earth, as well as called the Father of the Faithful ; and one that staggered not at any thing ; no, not to Sacrifice to God his Son, his only Son, whose Seed was to be as the *Stars of Heaven*, and *Abraham* to be a Father of *many Nations*. A very improbable thing, Old *Abraham* might well think within himself, when God bid him Offer that only Darling, up for a Burnt Offering upon one of the Mountains which he should tell him of. A very great Risque for an Old Man to run, according to outward appearance ; yet so strong was his Faith in him, that he never so much as once opened his Lips to question God. *Gen. 17. 1, 2. And when Abram was Ninety years Old and Nine, the Lord appeared to Abram, and said unto him, I am the Almighty God, walk before me, and be thou perfect : Be diligent to please me, and nothing shall be wanting to make of thee a great Nation. I can do all things ; I am, and there is none else. To this Management of all things by an Omnipotent Power, methinks all may freely subscribe, since we are guided by common Experience, as well as Scripture : For we find, that the most likely Means, are not always effectual for the attaining of their end. The utmost that Humane Councils and Prudence can provide for, is to take care, when they are to contend in a Race, that they be Swifter than those who run against them. Or when they go to Fight a Battle, that they be Stronger than those whom they are to Encounter with. And yet the Race is not always to the Swift, nor the Battle to the Strong, neither yet Bread to the Wise, nor yet Riches to Men of Understanding, nor Favour to Men of Skill ; but Time and Chance happens to them all ; that is, there's a secret Providence, a Wheel within a Wheel, which doth Manage and Over-rule all those Worldly Events, that is not accountable to Humane Reason. Every thing is done in its own Time,*



Time, and as the Divine *Providence* ordereth. So that we may Orthodoxly conclude, that there's nothing comes to pass in the World, whether by Nature, Chance, or Contrivance, but by his special Ordination that manages all things, and sets every Wheel and Cause a going. That *Being of Beings*, as *Aristotle*, styles Him, *Qui non minor est in Minimis quam in Maximis*, who is not less in the least things, then he's in the greatest; who governs all things in Number, Weight, and Measure. But we Christians, above all, must needs own, that there's not a Hair of a Man's Head falls to the ground, nor a Sparrow kill'd, much more Great Victories and Wonderful Successes Gain'd, but by his Order and Direction, who is the *Supream Sovereign* of the World, from whom all Power is deriv'd, and unto whom alone it all of right belongs. That Blessed Being, who at his Pleasure, calls for *the Waters of the Seas*, and pours them sweetly out upon the Dry Ground, by tender little drops of Rain, when and where he pleases. That *Jehovah Shammah*, *Jehovah nissi*, as *Moses* styles him. *Exod. 17. 15.* who Thunders marvellously with his Voice, he doth strange things which we poor, short sighted Creatures cannot comprehend, because his ways are past finding out. Nay, upon Occasion, he now and then changes Times and Seasons, tho' he changeth not himself, *Mal. 3. 6.* Altereth the established course of Nature, and makes the very Stars to fight in their Courses, and the fiercest Fire to become a sweet refreshing Air: Yea, commands that most Fair, Charming Servant of the World, that Enlightens, Warms and Cherishes with Heat, that Universal *Foster Father* of all Sublunary Beings (which constantly runs his Rounds, and kindly visits us every Morning from his most Bountiful Master) to stand still, or recoil for the good of his chosen Servants, or excellent Saints, in whom he delights. Nay, if there were an Occasion for't,  
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'twere easie to make it out plain, that those very things which to Human Judgment seem *Uncontroulable*, as the *Meteors* and *Winds* which the Scriptures teach us, blow when and where they please; yea, the very *Storms* and *Tempests* (as Wild and Boisterous as they appear to us) are all at his beck, who manages the World, and made the *Seven Stars* and *Orion*; for *Fire* and *Hail*, *Snow*, *Vapour*, and *stormy Winds*, fulfill his word. Chance and Accidents unexpected by, and most surprizing to us, are all Foreseen, and Ordered by God; and I believe, are nothing else but the more sudden turns of *Divine Providence*, ordain'd to accomplish what his own Wisdom and Counsel had decreed, on purpose to *disappoint the wisdom of the Wise, and defeat the power of the Mighty, frustrating the tokens of the Lyars, and making Diviners mad; turning Wise men backward, and making their knowledge foolish; but still confirming the word of his Servant, and performing the Counsel of his Messenger, Isaiah 44. 25. 26.* The Lot, even the most Fortuitous thing in the World, is cast into the lap, but the whole disposing thereof is of the Lord. The Providence of Heaven extends to the disposing of all things, even the smallest Fly. He governs Chance, which governs almost all things else, and which none but God alone can Govern. He that made the Mind free, has surely power to make it serve his own Designs. The *French* (as 'twere) did give the Challenge, or made the first movement, but are severely beaten by the Confederate Army. St. *Hierom* tells us, that the Spirit of *Elohim Bara* late *Abrood* upon the *Chaos*, or rude Mass in the beginning, and hatch'd the World by degrees; and by that *Almighty Spirit's* spreading its Wings or Providence over us, we are all here at this Day, to give God Thanks and Praise. I might add, that though there be many Devices in a Mans heart, yet the Counsel of the Lord, that only shall stand:

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But I presume, I have said enough of this for all Modest People.

Secondly, That God's Aim or End in the Management of all things, is to save his People, or give them Victory, and all good Success in his own appointed time.

Surely Christians, I may truly say, that the many admirable Experiences and wonderful Mercies and Deliverances, which our Forefathers have told us of, and which more particularly we our selves have *seen, felt, and heard*; besides the Testimony of every Page almost in our Holy Bible, do read us this Lesson, I need not call to mind so long ago as the Days of that Glorious Queen *Elizabeth*, &c. nor but just give a hint or two of the late Happy *Revolution*, which is fresh in all Men's Memories; how our subtil designing Enemies of the *Romish* Faction, did all on a sudden, Trump up the pretended Prince of *Wales*, in order to have one of their own Clan, and deprive our present most Gracious Queen, and Her Late Glorious Sister, of their Right of Inheriting this Imperial Crown. I hope none will be displeased at my words, since all are bound in Gratitude, to acknowledge and confess, that the Lord our Judge, *Lawgiver, and King*, not only saved us then from Popery (to say no more) but turn'd their Wisdom into Foolishness, their sly Intrigues came all to nought: For the All Wise Manager of all things, made that business of the pretended Prince of *Wales* the main Instrument of *England's* joyful and Glorious Deliverance. This, O this, opened all Eyes, this broke the Chains from about our tame Necks. But above all, this prepared the way for Her Majesty to enjoy Her own most undoubted Right; (whom the Heaven still Bless and Preserve to us. And Oh may she Reign double the Years of that good Queen, whose Motto was *Semper Eadem*: (Pardon me Dread Sovereign if I offend, it is not willingly) For had not the Prince

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in that Juncture, undertaken that Glorious Expedition, there's none but God alone can tell, how far their Malice would have gone on; what that late *Italian* Queen would have done to Her, who is now the Breath of our Nostrils, and a Nursing Mother to the Protestant Church throughout the whole Earth, &c. 'Twas doubtless for this end of governing the World, that the everlasting Lord made it: To this purpose, he still sits at the Helm, so that no *Evil* ever happens in the World without his Permission; no Good can come to pass without his Order and Concurrence; so that there's nothing *so Great*, but it is under his Power; nothing *so Little*, but is within his Care; nothing *so Free*, but followeth his Conduct; nothing *so Fortuitous*, but Answereth his Purpose; nothing Considerable or Inconsiderable, but by his Order: What shall I say to these things, that cannot fairly be denied by any? Did not he preserve *Noah* and his Family in the Ark, from perishing by Water? Did not the Almighty Wing, or Providence, in a Miraculous manner, save, or shelter *Abraham*, *Isaac*, and *Jacob*, *Joseph* and *Moses*, *Daniel*, and *Job*? Need I say any more of this matter, when that faithful Servant of God tells us so fully, *Deut. 32. 9, 10, 11, 12. Jacob is the Lot of the Lord's Inheritance. He found him in a desert Land, and in the waste howling Wilderness: He led him about, he instructed him, he kept him as the apple of his Eye; as an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; So the Lord alone did lead him.* Oh! with what Pleasure, Joy, and Transports, may we here this Day, rehearse the righteous Acts of the Lord, even his righteous Acts towards the Inhabitants of his Villages in England and Holland. So long as the Lord our Judge, Lawgiver, and King, keeps the Management of all things in his own hands, our Condition is a thousand times better and safer than if we had full



full power to effect our own Wishes; and all the Events that concern us, were in our own disposal. To this purpose, I have read a *Story of a Youth that was at Sea*, in a very grievous Storm, and when all the Passengers were sore afraid, and even at their Wits end, he only sat Unconcern'd and Chearful; and being asked the reason of it, Answered, that the *Pilot* of the Ship was his Father, and he knew that he'd have a Care of him. Our God and Righteous Father which is in Heaven, is the *Pilot of this vast Ship of the World*, and steers the course thereof as he pleases and sees most proper for all Creatures: Now so long as he sits at the Helm, and guides the Ship, what though his dearest Children now and then meet with Storms, or be tossed, and made Sea-sick, yet there is no Danger at all; 'tis good for their Health, if they be safe Landed at last. But methinks, that Passage is not amiss to our Design in Hand, concerning little *David* a Youth, and the Giant *Goliath*, whose Coat weighed Five Thousand Shekels of Brass, and the Staff of his Spear was like a Weavers Beam, and his Spears head weighed Six Hundred Shekels of Iron: When this bold Champion of the *Philistines*, first saw the fair Countenanc'd ruddy Youth come towards him to Fight him, he Disdain'd him, and *Cursed him by his Gods*: He looked upon it as a thing impossible for him, a Man of War from his Youth, to be Conquered by such a Strippling. But what says *David* to him? Thou comest to me well prepared, as thou thinkest, with a huge Sword, a strong Spear, and an impenetrable Shield, according to the great Bulk of thy Body: But what of that? I have far better invisible Armour, and never failing Weapons; I come to thee, only in the Name of the *Lord of Hosts*, the *God of the Armies of his People* whom thou hast Defied: The Battle is his, 'tis his Prerogative Royal, to bestow Victory on whom he will, little or big, small or great.

great. Hence we Read, of *Godfrey of Bulloigne*, that Famous General, who with his Army, Conquered in less than Four Years, all the goodliest Provinces of *Asia*; and Drove out the *Turks*, those Enemies of Christ; Slaying an Hundred Thousand at once, in that dreadful and cruel Conflict in *Solomon's Temple*, as he Reports himself, in a Letter to *Bohemund* King of *Antioch*, the Men [by the great Slaughter of the Enemy] standing in Blood above the Ancles. What can we think of these things? Or how shall I speak of the Valour and Victories of *Hunniades*, who did so batter and subdue the Enemies of our dearest *Jesus*, that he was rightly reputed the *Bulwark of Europe*, and Thundring Terror of the *Turks*; amongst whom (as History Reports) his very Name became at length so Dreadful, that the Women used to quiet and still their crying Children with it. Certainly the God of the Armies of his People Fought for them; according to his own Promise, to be with 'em, and that no Weapon form'd against 'em should prosper: *This is the Heritage of the Servants of the Lord*; and their Success is of me saith the Lord; but enough of this: Let us now bring it home to our selves, and this Glorious and Joyful Day, as near as we can. And here from what I have said, I shall Infer,

First, The reasonableness of our serving God, the Supreme Manager of the World, with a perfect Heart and willing Mind. This Questionless, is the *Unum Necessarium*. The main Work of a Christian; nay, I may add, 'tis our most Profitable and Advantageous Work too; as Satan himself intimates, in his Speech to the Lord, saying, *Doth Job fear God for naught? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands,* &c. But more peculiarly, may this reasonable Service, as *St. Paul* terms it, be urged upon us of this Nation,

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above all other Nations of the Earth, because we are a People that have been in so many Remarkable Instances, the *peculiâr and visible Care of the Divine Providence* : What ? Should not such a People Devote themselves to him and his Worship, as liberally Maintains them, and Nourishes them in his Bosom ? Would to God, we would Consult once our own Interest ! That we would be perswaded to do our selves good, and be kind at last to our Souls ? For what I pray, can be more Just or Reasonable, than that God should have the use of those Powers which he gave us ? That since he has so Mercifully and Miraculously *delivered us out of the hands of our deadly Enemies, we should serve him without fear, in Holiness and Righteousness, before him all our days* ? We may assure our selves of a Truth, that we above all People, serve infinitely the best Master in the World ; for where Sirs, O where can you find such another Master, such a Judge, Lawgiver, and King, as our King is ? Of all the Gods there's none like unto him, *Glorious in Holiness, Fearful in Praises, doing Wonders*. When we see a Young Man Soberly inclin'd, and just entring upon the stage of the World, we are apt to say such a one is like to do well, for *he minds the main chance*, he takes care to look after his Shop, his Plow, his Business. Oh ! That *England* would be perswaded henceforth to *mind the main chance* ; you'l say what's that ? Let the Lord our Judge, Lawgiver, and King, make you an Answer as he did to Israel, Exodus 23. 25, 21, 22. *Ye shall serve the Lord your God, and he shall bless thy Bread and thy Water, and I will take away Sickness from the midst of thee : Behold, I will send an Angel before thee, to keep thee in thy way, beware of him, and obey his Voice, provoke him not : But if thou wilt indeed obey his voice, and do all that I speak, then I will be an Enemy unto thy Enemies, and an Adversary unto thy Adversaries, ver. 27. I will send my fear*

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before thee, and will destroy all the people to whom thou shalt come; and I will make all thine Enemies turn their Backs unto thee: This, this is minding the main Chance, and serving God. Since we are a People who have found no common favour (permit me to say) with God, our Judge, Lawgiver, and King: A Nation, that sits in the Lap or Arms of his Providence; which is at once, our Fortrefs and our Store-house, our All; to which we owe our Peace, Happiness, and Plenty, yea, our Success and Victories; let us not then forget it, and Pride our selves in *Bulwarks* of our own Projecting. Indeed, I cannot perswade my self, that there is any good Man this day in the Land, but what thinks all the Service we can do, to be infinitely too little for so Good, so Loving, and so Gracious a God as is our God, who continues still doing Wonders for us. Nay, though with *Zacharias* and *Elizabeth*, we did every one in particular, from the highest to the lowest, strive to walk in all the *Commandments and Ordinances of the Lord blameless*; Or with *Anna*, tarry at his Holy Temple, and serve him with *Fastings and Prayers, Night and Day*; yet all's too little. To the reasonableness of this Duty, of serving our Maker and Great Preserver, several of the wisest Heathens have Attested. That's a Memorable place in *Aristotle* to this purpose, where he states that to be the most desirable Proportion of all Worldly Felicities and Enjoyments, which is most Consistent with Men's devoting themselves to the business of Religion; and that a Man has either too much, or too little of Wealth, or Honour, or Power, &c. if he is thereby hindred in Meditating upon God, or Worship- of him sincerely

So *Epictetus* Discoursing concerning the Work and Business he was design'd to, hath this Passage: If I had been made a *Nightingal* or a *Swan*, I should have im-  
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to the condition of those Creatures : But being made a Man, capable of Worshipping and Serving that God from whom I had my Being, 'tis but reason, that I should Apply my self to this, as being my proper Work and Business ; and therefore, hereunto will I Devote my self, as being the chief Employment to which I am designed. So *Antoninus*, Every thing (saith he) is design'd for some kind of Work, Beasts and Plants, the Sun and Stars, *οὐκ ἔστιν ἄνευ ἔργου* ? And what do you think your Business to be ? Sensual Pleasures ? Bethink your selves a little better, whether this be suitable to the nobility of your Nature, and those excellent Faculties with which you are Endowed. The Wise Man says, hear the end of all, *This is the whole Duty of Man*, to Fear God and Serve him. *This is the course to which every Man is designed*, says the *Syriack*. *This will be the most Profitable and Advantageous to Men*, says the *Arabick*, *Eccles. 12. 13.* But to Proceed,

*Secondly*, Since the Lord our Judge, Lawgiver, and King, has shower'd down upon us from time to time his sweetest Mercies, Blessings, and peculiar Favours, and has given Her Majesty and Her Allies Arms, such great *Successes and Glorious Victories*, as the like was never known in these last Ages ; then hence I Infer, what Monsters of Folly, Madness and Contradiction, Base, Disingenuous, and Unthankful Men prove themselves to be ; they are worse than the Ox or silly Ass ; for they own their Master : Yea, what Plagues and Nuisances they are to the place wherein they dwell ; for they bring a Curse instead of a Blessing on it. So that the Lord himself gives a Caution to this very end, that when he hath preserved us, and done so much for us, *we do not forget to Bless his Name*, *Deut. 8. 10, 11* Surely, our own Reason will teach us this Truth, that the Great and Glorious Emperor of Heaven and Earth, cannot endure to see his Goodness despised, his Favours



*Favours slighted, and his Benefits forgotten, or soon out of Mind ; this made him so wroth with his own Israel, that he thought really to destroy them : However, he delivered them for it into the hands of their Enemies, so that those which hated them, were Lords over them. This Epitaph therefore, may well be written upon all ungrateful Peoples Tombs, who are fallen into the hands of their Enemies, Oh ! Here lies a very Miserable and Undone People, whose Ruin is owing more to their own Unthankful Hearts, than to all the Designs and Powers of their Enemies. God their Defence had forsook them. Hence David cried out, O that Men would therefore Praise the Lord for his Goodness, and declare the Wonders that he hath done for his Church and Nation ! That they would Sacrifice to him the Sacrifice of Praise and Thanksgiving, and declare his marvellous Works with Rejoycing : For who can reasonably think otherwise, but that the Supream Manager of the World deserves to receive, not only from his Church Militant here on Earth, Glory, Honour, and Praise, our most Solemn Acknowledgments, but likewise, that he's most Worthy of all the Praises and Hallelujahs of his Church Triumphant in Heaven, for his Mercy and Loving-kindness. To this Duty of Thankfulness to our Great Benefactor and Maintainer, we are guided by Nature ; for Tully says, Why should such a one be accounted a Man, who by what he sees in the World, is not convinced of a Deity and a Providence, and of that Adoration he owes to it ? Juvenal speaks much to the same Effect And Persius, Diciteque Omnes, &c. Learn to know your self. And the Moralist speaks well, If we have our Wits and Reason about us, what would become us more, than to Praise the Deity, to speak well of him, and to give him Thanks. Ought not (says he) the Gardiner when Digging, and the Husbandman when Plowing his Ground, to be still Singing this Hymn,*



Μίγας ὁ Θεός, &c. Great is that God, that hath furnished us with these Instruments to till the Ground, that hath supply'd us with these Hands to labour for our Food and Support ; but most of all, that hath endued us with Reason, to understand and consider this. Since then I have Reason, I will Praise my God as becomes me ; and I do Exhort you all, to join in Consort with me in the same Song of Praise. Now, that Man cannot be rightly stiled Thankful to God, who doth not acknowledge (as he ought) the *Great and Glorious Instruments under him* : For [by the Law of Christ] both must have their due, God and Man , *Honour to whom Honour is due*. Surely then, those Worthies must not be forgotten, that have shewed themselves Men of Courage and Bravery. And we may say for certain, that their Hearts are not perfect towards our Happy Governour and Government, nor upright towards our Church and Nation, who do not speak out at large, that *next to the Blessing of God Almighty upon the Righteousness of the Cause*, for which Her Majesty and Her Allies are Engag'd in the present War, *The Glorious Victories and Strange Successes we have gain'd in Flanders, over the French this Summer*, must be owing chiefly to the great Courage and Heroick Conduct and Vigilancy of His Grace the Duke of Marlborough, our Mighty Jerubbaal ; for we may say, such a Check, Blow, or Mortification, *Lewis the XI.* never met with before, the greatest part of the *Spanish Netherlands*, which was so unjustly Usurpt by him and his Armies under the pretence of Peace, is now by this Master-stroke reduced back again from him, to the House of *Austria*, in the Person of *Charles the III.* whose undoubted Right it is. I should not forget the brave *Dutch General*, with the rest of the *Generals* who distinguished themselves ; And I dare not but say, that all our *Troops*, both *Officers* and *Soldiers*, did Engage the Enemy, with

with a *Casarian* Courage at the *Rubicon*, and a *Spartan* Resolution, to *Conquer with the Sword, or fall by it*. Not to mention these things were to wrong a more Glorious Action, than perhaps ever happened between *Alexander* and *Darius*, *Cesar* and *Pompey*, *Constantine* and *Licinius*. For since this Happy, but most Terrible Blow was given them, a Door has been opened, and whole Cities and strong Garrisons have most willingly submitted to their Legal King, and desired His Protection; and with the greatest Marks of Joy and Transport, and all imaginable Content, Proclaim'd the Generosity and Goodness of Her Majesty Queen *ANNE*, the Glory and Honour of our *English Hunniades*, *Marlborough*, whose very Name Palls their stoutest Hearts, with a Triumphant, *Long Live King Charles the Third*. And now I am hinting on these *Signacula Dei*, these Seals and Prints of an Almighty Finger for us, I must by no means, forget Two very Signal Mercies or Providences, that Attended His Grace during the Action. (1.) How he was Aim'd at, and almost surrounded by some of the stoutest *Bavarians*, who resolv'd within themselves, to take him Alive or Dead, whilst he was Rallying some, and giving Orders for other Troops to Charge: But such was the Wakeful Eye of Heaven, over that Thrice Noble Person, that he was Seasonably Relieved by some *English* Foot. (2.) While this Great General was Remounting His Horse, there came a Cannon-Ball so near His Highness, as to take off His Servant, as he was holding the Stirrup: Surely, he was in the *Valley of the shadow of Death*, &c. But to hasten what I can.

Thirdly, Hath the Lord our Judge, Lawgiver, and King, the Supream Manager of the World, so Signally appeared for his Reform'd Churches, and shew'd himself so strong in the behalf of Her Majesty, and Her Allies in all Parts? Then hence I Infer, what mighty Reason  
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and Obligation God has given us, to call upon him, and put our Trust and Confidence in him, who hath constantly stood by us. This is our Just and Bounden Duty: Nay, whither would our own Sense guide us, but unto that *God of Armies* whom we have found a very present help in Danger? like the *Perennes Fontes*, which are Reported to retain an equal fulness in the driest Summer and wettest Winter: And the only difference is, that in the greatest Heat they are Coolest, and so most refreshing: Such indeed is God, who is never nearer to us, than when we want him most, or need his help. We have Examples very encouraging to this Duty. How did he deliver poor *Jonah*, *tangam vivus in Sepulchro*, yea, in the Whales Belly! *Jeremiah*, when he was in the Dungeon, and sank in the Mire so deep, as that Thirty Men could hardly draw him up, yet the Lord sent a Blackmore to deliver him. And *Jesus Christ*, when *Peter* was sinking, reached out his hand unto him, and saved him. *Pharaoh's* Daughter saved *Moses*, and *Cyrus*, *Israel* by his Order. Therefore we, above all Kingdoms in the World, must take heed, seeing God hath done so much for us, lest we let the thoughts of it slip, or run out of our Minds: More especially, because we find this Sin was charged upon his own People very home: Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. This was likewise the fault of *Jesurun*, he waxed fat and kicked, and then he forsook God his Maker; and God grant it may not be laid to our Charge, but that we may still hold fast by him, who (as 'twere) goes in State in all Places, before us and our Forces; the Lord rideth upon the Heaven in our help, and in his Excellency on the Skie, Deut. 33. 26. The Lord Triumphs in our Aid and Defence against the common Enemy, who has so disturb'd the Peace of



*Europe*; the Heavens Rejoyce in the Reduction of the Exorbitant Power of *France*, our Encroaching Enemy. The very Angels shout for Joy, that the *Avenger of Blood* begins to call the most *Christian Tyrant* to an Account, for the Blood of God's People spilt like Water; that the day of Recompenses for the Controversie of *Zion* draws nigh, if it be not at the Door. For *there is a Season to every thing, and a time to every purpose under the Heaven, as the Preacher observes, Eccles. 3. 1.* And to strive to do a thing, before the time appointed by Heaven is come, is (as *Textullian* Phrases it) to pull Apples before they are Ripe, which set the Teeth only on edge, and breed stomach Worms. To endeavour any thing, before the Season fixt by the Invisible World is at hand, is to Weave *Penelope's Web*; as those Two forward *Ephraimites*, who had not patience to tarry the Lord's leisure, wait his time, take his hand along with them, were Slain by the Men of *Gath*: Therefore, let us not be too hasty, but implore the Continuance of these Blessings, &c. and give Thanks for what we have already received, which is the next, and last thing.

*Fourthly*, And to end all: Has the Great Manager of the World been so kind and wonderful good to us, as not only to save us from our Enemies, but even to deliver them up into our hands? Then hence I Infer, what mighty Obligations, we (above all People) have laid upon us, to be Thankful *this day* unto him, and speak good of his Name: Yea, let our Songs be of him Night and Day. I hope I may term this Year, without Offence, the *Annus Mirabilis*, of the Right Hand of the most High; a time, wherein the Almighty One seems to Rise, and Lift up himself against those that contend with his People; so that all that are far off, shall hear what he hath done, and those that are near, shall acknowledge.

knowledge his might. Oh Sirs ! How shall we receive these kindnesses, or what shall we now render unto the Lord for all his Benefits towards us ? Alas ! we all fall short ; do what we can, we are unprofitable Servants ; so poor, we have nothing to give him, but the Free-will Offerings of our Hearts ; and Ah ! Shall that be wanting ? God forbid, far be that from us. Shall *Alexander* the Great be taught better for being Thankful to his Master *Aristotle* ? And *Homer* bring in *Achilles*, making *Phœnix* a sharer with him in all his Glories ? And *Dion* tells us what great Affection and Kindness *Augustus* expressed to *Mecænas*, both in his Life and Death : And shall we forget to give our most Solemn Praises, Adorations and Thanksgivings unto the Lord our Judge, Lawgiver, and King, who hath saved us, and made our Enemies turn their backs unto us ? Shall we like *Belshazzar*, be merry, and enjoy the good things of the Earth, and not remember the Giver thereof ? Shall we forget to *Glorifie God, in whose hand our breath is, and whose are all our ways* ? I hope, this will never be said of this Kingdom, that we lightly esteem the God of our Salvation. O ! who can count the Mercies we enjoy ; since the Almighty Manager has made this *Island* (as 'twere) an Abridgement of the whole Earth, in which he has contriv'd (tho' in a lesser Letter) all the Main and Material Blessings of the greater World, and has furnished us with so great Plenty at this Day, that 'tis even thought by some, a Burden. Our Ships of Trade compass the Earth, and make the Riches of both the *Indies* to meet in our Streets. Lord, what shall I say of thine Infinite Benignity ? We are secured by the Seas, from sudden Inroads and Invasions of Foreign Enemies, injoying perfect Peace in our Land, and (above all) an undisturbed Exercise of our Religion ; whilst other



Countries are the Seats of War and Bloodshed, and groan under the Miseries thereof ; yea, with the poor surprized *Galileans*, are in danger to have their Blood and Brains mingled with their Sacrifices. *O Blessed God !* What Excuse therefore, can Inhumane Ungrateful Wretches make unto thee ? Or with what confidence can they shew their Heads among reasonable Beings, that are so Barbarously unkind to their best friend, that sticks closer than a Brother ? O ye Monsters of *Ingratitude*, and the *Reproaches* and *Scandals* of humane Nature, that deserve to be hissed out of all Society, for a Company of Infamous *Villains*, *Miscreants*, and *Atheists*, unworthy of the least Favour or Respect from Mankind, but more unworthy of the least of all the Mercies and good things you enjoy to requite so kind a God after such an affronting manner ; *forgetting the place where his Honour dwells* ? How justly may the Devils themselves Upbraid and Reproach such Baseness ? *Pythagoras*, *Plato*, and *Epictetus*, no doubt, will rise up in Judgment against you, and Condemn your Ingratitude for such inexpressible Loving-kindness. For they assert a Man's Happiness or Chief End, to consist in Likeness or Resemblance to the *Divine Nature* ; in following of God fully, endeavouring to imitate him whom we Worship ; and you walk contrary to him and his Word. Forbear now ; common Justice methinks Brethren, may urge every Soul this Day to Rejoyce in the Lord and Bless his Name, for the wonders of his kindness towards us ; Words cannot express God's peculiar Favours to this Land, if *Thanksgiving*, had not been so Visibly Stamp'd in Great Letters upon our Books by Her Majesties Special Command : But how much more now our Sovereign has Commanded it, does it highly become all *Honest, True hearted English*



English People, and all Good People every where, more peculiarly Christians, to be Thankful, to speak to his Praise, Honour, and Glory; doubtless, its a thing that our good God expects from us: Its a Duty, that *Adam* himself should have perform'd to his Maker though he had never Transgress'd: To do it well is to keep a Heaven upon Earth, to do that for a *Day*, which is the work of *Angels* and *Arch-Angels*, *Cherubims* and *Seraphims*, to all Eternity. Oh it is a comely Duty! Its a pleasant Duty for us, its the highest Demonstration of our good will to God; its the surest Specimen of one that shall Inherit the Kingdom of Heaven: Therefore, do thou above all (if possible) *Praise the Lord O my Soul, and all that is within me Bless his holy Name, for 'tis a good thing to sing Praises unto our God, for it is pleasant,* (says the Man after his own Heart) *and Praise is comely for all People.*

Now, may our Nation so perform her Allelujahs this Day, unto the Great and Blessed Manager of the World (who has wrought such Wonders for us, as we want words to Express) that he may be pleased to continue his Blessing upon Her Majesty and Her Allies engaged in the present War, for Preserving the Liberty and Ballance of *Europe*, and for Reducing the Exorbitant Power of *France*. May Her Majesties Arms, in Conjunction with those of Her Allies (*like the Sword of the Lord and Gideon*) become more and more Victorious in all Parts; their Enemies ever turning their Backs upon them. May our Dread Sovereign Lady Queen *ANNE*, long continue (as She is) the Brightest Example of Sincere and Unaffected Piety, the Security and Ornament of the Established Church, the Safe-guard of the State, the Delight of Her Subjects, being as *the Angel of God* in their Eyes; and as *dear to us all, as the breath of our Nostrils*. May She be the Terror of Her Enemies, the  
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Support of Her Allies, and the Happy Instrument, of Establishing a firm and lasting Peace among all Her Neighbouring Nations ; and of preserving God's true Religion, in Ours, and in all other Reform'd Churches.

May Her Reign over us, be as Lasting and Prosperous, as to Her Allies, and all good Men who have the Fear of God before their Faces, it is Dear and Desirable.

To say no more ; may *England* walk Answerable to the Mercies and peculiar Favours of Heaven we have been Blest with, that so they may not only be continued to us, but to our Posterity, *as long as the Sun and Moon endures.* And let all the People give due Praise and Thanksgiving to *the Lord our Judge, our Lawgiver and King ;* And say with me, *Amen, Amen.*



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